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tragedy by the awful story, so near to Horace and to his readers, of which the outline is so powerfully dashed in. What the fall of Antonius is to the hymn to the Queen of Antium, that the fall of Murena is to the entire work." But Garnsey goes much farther than Verrall. He is obsessed by the idea that allusions to Murena lurk everywhere in the *Odes*. Through Murena he believes that he can solve all the old puzzles of the *Odes* and give a new and profound significance to innumerable passages where current interpretation only touches the surface. As regards the question of date, he not only assumes that the publication could not have taken place before 22 B.C. (the date of Murena's conspiracy), but thinks it possible that not a single one of the odes was composed before that year.

It would be tedious to enumerate the passages where Garnsey discovers references to Murena. The mildest moral commonplaces, philosophic reflexions of the most general type, descriptions of wealth and luxury, and pictures of dinner parties or drinking-bouts are one and all dragged into connection with the conspiracy of 22 B.C. For example, the career of Murena and its effect on the fortunes of Maecenas are said to be the real theme of vss. 9-29 of the first ode of the first book. In *Od. i. 2. 13 ff.* (*Vidimus flavum Tiberim retortis*, etc.) the reference is not merely to the assassination of Julius Caesar but also to the situation in 22 B.C. The note on *monstra natantia* (i. 3. 18) is typical of our editor's attitude, for he tells us here that we must not assume that Horace's words are without point because we fail to see one: the subject of sea monsters is not unassociated with the story of Murena. These examples are taken from the first three odes of the first book. So far as my examination has gone, the ode in which there is not some equally pertinent reference to Murena is an exception.

As an example of the driving power of an *idée fixe* the book is remarkable, but as a contribution to the literature of Horace it cannot be taken seriously.

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Studies in Fronto and His Age. By M. DOROTHY BROCK. "Girton College Studies," No. V. London: Cambridge University Press, 1911.

Few readers of these "Studies"—and they merit attention from the many—will approach the subject with any considerable interest in Fronto. Scholars have been largely guided in the case of this author by the pronouncements of his first editors, at whose hands he had short shrift and little justice. The present work is not an attempt at wholesale rehabilitation. The author has admitted perforce the failure of Fronto as a historian, has sensibly allowed his oratorical claims to remain in abeyance, and has grounded her defense upon the contributions of Fronto to literary criticism, and his achievements, as, not the founder, but the earnest and influential advocate of

an important and, as may appear, a salutary movement by Latin writers for the enrichment of the written speech.

The most suggestive chapters in Miss Brock's work deal with Archaism, Fronto's Theory of Oratory and Style, Fronto as a Literary Critic and Fronto's Vocabulary and Style. The conclusions reached impress one as sound, and are certainly the result of a careful study of all the literature in any way concerned with these topics. In addition to a complete bibliography, there are numerous footnotes containing exact references to the authorities cited. Since many important contributions to this subject have appeared only in periodicals, the exhaustive references here contained are particularly valuable. The elaborate appendix on African Latinity has the same merits as the foregoing, though it contains little that may be called original. The theory of a peculiar literary language indigenous to Africa hardly requires further reputation, since it has been abandoned and exploded by its chief apostle. Miss Brock reviews and compresses the scattering discussions of this theory and, in support of her negative conclusions, presents a collection of so-called Africanisms, paralleled, so far as possible, by similar examples from non-African authors. This collection, with the appended bibliography, might well serve as an introduction to the study of Vulgar Latin.

Besides these features there is added a fairly full selection from the *Letters* of Fronto, with a translation which is generally adequate. The text alone represents considerable labor, as it owes much to conjectures published in various periodicals since the appearance of Maber's edition. The intrusion of "ad" in iv. 3, l. 52, "ad significando," seems to require some explanation. In the famous Fable on Sleep, the rendering of "Iunonem partus plerosque nocturnos ciere," "that Juno gave birth to most of her children at night," is quaintly ambiguous, if not a palpable mistranslation. It is possible also to doubt some other interpretations, for example, on "feci compendium" (i. 1. 3.), but there is surprisingly little place for unfavorable criticism in this thoroughly interesting and valuable piece of work.

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The Religious Experience of the Roman People from the Earliest Times to the Age of Augustus. By W. WARDE FOWLER, M.A.
London: Macmillan, 1911. Pp. xviii+504.

In this work Professor Fowler has collected the two series of Gifford Lectures which he delivered in 1909-10 at Edinburgh University. To each lecture he has appended numerous notes which give references to ancient and modern authorities together with many *obiter dicta*. This arrangement is a good one, affording the general reader an uninterrupted view of the development of religious ideas among the Romans, and giving